

THE CHRISTIAN HERALD.

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Miscellany.

To the Editor of the Christian Herald.

VIATOR, ON BRITISH ANNIVERSARIES.

Sir,

Your call for *Viator*, reminds me of my obligation to present to the readers of the Christian Herald some account of British anniversaries. Indeed I should not have delayed so long, but that I have felt a consciousness that I should fail justly to pourtray the interesting and magnificent scenery which the British metropolis presents, when from every quarter of the empire, and almost from every quarter of the world, the friends of the Redeemer are assembled, to mingle joy, and gratulation, and charity. I esteem the spring of —, one of the happiest eras of my life, when I mingled in the throng of British Christians “with the voice of joy and praise,” as “with a multitude that kept holy-day.” There is much in all the circumstances of these joyful occasions, to interest and delight the mind; to excite the warmest feelings, and to inspire the strongest resolutions. Nor is it merely in the facts reported, and the speeches and discourses delivered. One might almost say, that there is something in the atmosphere of London, to revive and invigorate the Christian’s soul. Mingling with the disciples, you see every eye on fire; you see in every countenance the expression of lively joy, and you feel that it commands a sympathy in every heart. There is a brotherhood in the affection and confidence of which you sweetly intermingle; there is a holy enthusiasm, which elevates and fills the capacities of the soul. I mean these remarks to exhibit the prevalent spirit of the season, without which, the most interesting anniversary, the most eloquent addresses, would lose all their charm. It is not, sir, to the addresses chiefly, that I impute the real charm of a British anniversary;—but to that warm-hearted, brotherly, cheerful, hoping, believing piety, which prepares the audience to listen eagerly, and receive cordially; and the speaker to pour forth his vivid conceptions, his animated feelings;—which prepares the speaker and hearers to hold a delightful communion with each other.

And yet there is something in the mode of this communion, somewhat inconsistent with our habits and feelings, and which I was myself determined to dislike. I refer to the clamorous re-

ception, with which, many of your readers need not to be informed, the speakers meet, whenever they present those sentiments and facts, which meet the wishes and feelings of the audience; and with which distinguished and beloved individuals are uniformly greeted. It has its origin, no doubt, in the popular meetings of the country, where obnoxious speakers are repulsed with "No, no," and hissings, and those which are approved with "Hear, hear," and clapping the hands. These practices are now to be viewed as a part of the manners of the country, and I confess I was a little surprised, to find that what I had expected to disgust me, did in fact give to their religious anniversaries a still more delightful interest. I found myself affected by the sympathies of the occasion, and in a tone of mind prepared to receive the plaudits of a British assembly with a full impression of their import; I felt the loudest approbation as a sublime echo of the sentiment from a delighted audience. You might think that the assembly would resemble a disorderly election, or a noisy theatre; but it is not so. The assembled crowd does indeed resound with the clamours of—I was going to say of applause—but I should rather say of accordance. You see, as well as hear expressed, a warmth of feeling, a heartiness of approbation, befitting the English character, suited to English manners. It beams in every eye, as well as sounds in every clamour; but still it is suited to the dignity and solemnity of the subject and occasion. The speaker neither needs nor asks applause. I imagine him as raised far above it; as losing all his low-born desires in the sublime contemplations of Providence and grace; and I imagine his hearers following closely in the contemplation, until every heart rejoices, and responds, the fact repeated—the truth displayed, is glorious. No doubt there is here, as elsewhere, a share of human imperfection; be it so. I am describing appearances, and surely they are in general, that a delighted audience cannot help bursting forth its own feelings, because heart meets heart.

When a Prince is seen to bow with reverence before the Bible, and in its presence to become on a level with the commoners of the land, a British assembly resounds, because it feels a deeper sentiment of loyalty. When WILBERFORCE essays to speak, his words are first lost in the noise of public approbation; then received with a silent eagerness, and echoed back with the sympathy of every soul;—because freeborn Englishmen, and English Christians, pour forth their feelings in the cause of Africa; because Wilberforce is holding communion of high and joyous feeling with the Christian philanthropists of his country.

Now, in spite of prepossession, there is something interesting and sublime in such a scene as this, which has no parallel in the dull monotony of an assembly where the speaker imparts but does not receive; where the stream of love and gratitude which he

pours forth, is not returned by the mass of social beings which he addresses.

Nor is this lively communication of sentiment and feelings, without the most important and permanent effects. The interest which the anniversaries excite is not mere animal feeling, or even mere social exhilaration, which may subside when the bustle of anniversaries is past. They are evidently employed by a gracious Spirit, as I have no doubt they are designed by an overruling Providence, to be the means of producing lively impressions of truth and duty, of fixing the soul intently and permanently on the great designs of God for the church. They are a great means which God is using to enlighten and encourage the minds of men in building up his kingdom. Their good effects are by no means confined to London. In the month of May, a string is struck which vibrates to the remotest parts of the empire: indeed, in these very responses to which I have alluded; in these sympathetic clamours, a pledge is given which is redeemed in every city and village among which the dispersed multitude is scattered.

VIATOR.

To the Editor of the Christian Herald.

New-York, 21st Sept. 1820.

Dear Sir—I beg leave to enclose you, for publication in the Christian Herald, some pieces translated from the German, with which I have been favoured for that purpose, by a friend in Pennsylvania. The “Remarks on the dissemination of the Christian Doctrine among the Jews,” will I am sure be read with interest by many. They are the result of the experience of a very learned, judicious, and pious clergyman of the last century, who, out of love to the Jews, devoted his life as much as he could to their service. The translator requests that you will make any corrections in the style that you may deem necessary, as he takes for granted that some little errors of this description have escaped him. I am truly, Dear Sir,

Your friend and humble serv’t.

BENJAMIN MORTIMER.

REMARKS ON THE DISSEMINATION OF THE CHRISTIAN DOCTRINE
AMONG THE JEWS.

It is among the happy events of the present day, that Christians, more so than formerly, study to propagate the doctrines of the gospel even among the Jews, and that here and there societies are formed, who shun neither labour nor expense towards the attainment of this object; whereas in earlier ages, solitary individuals, and they too, for the most part, supported by their own zeal, have exerted themselves in this cause. Among their number, brother *Samuel Lieberkuhn*, who in 1777 departed this life at Gnadenberg, in Germany, is deservedly mentioned. He had, for many years, cultivated an intercourse with Jews, particularly in

Holland, and made it his peculiar business, along with his other duties as a minister in the United Brethrens' Church, (commonly called Moravians) to sow the seed of the gospel among this nation. He was a man of profound erudition in divinity, and uncommonly well versed in the oriental languages;* had found the way to salvation by his own experience, and cherished a peculiar love and respect for the Jews, not merely because they were his fellow-creatures, but chiefly because "the salvation cometh from *them*," and because He, to whom he felt himself indebted for his all, was a Jew. They too, soon recognized in him their friend, and for this reason were fond of conversing with him; and although they did not always approve every thing he advanced, they still respected his honest desire to be of service to them. It is true he did not reap much fruit from this labour; but yet we cannot say that he laboured quite in vain among them. He at least roused many to salutary reflections.

Concerning the method he pursued for the attainment of these purposes, he submitted an essay to the Synod of the United Brethrens' Church, convened at Marienborn, in 1764, for their consideration; and they have given their opinion on the subject. With reference to the exertions that are at present making for the good of the Jews, it will undoubtedly be esteemed very proper to present the readers of the Christian Herald with an extract from this essay, and likewise the substance of the judgement passed upon it by the Synod.

Exposition of the method hitherto pursued by me in conversation with the Jews, for their instruction in the doctrine concerning Jesus Christ.

Opportunities for conversing with the Jews are now-a-days principally confined to discourses with individuals or small societies only. Very seldom is a Christian permitted to deliver a regular discourse in a *synagogue*. During the 30 years that I conversed with the Jews, I have met but with one opportunity of speaking in public in a synagogue. This happened at Groningen, in 1740. When they had finished their prayer, I begged leave of the elder to start a question, which was granted. The answer gave rise to divers questions, and at last I was the only speaker, and preached a regular discourse.

But there exists a great difference with respect to the method, when we preach the gospel to them or merely converse together on the subject. In a sermon we give a free vent to the emotions of our heart, without having occasion to fear an interruption occasioned by the objections of a hearer, or that we should be led

* In 1732, when a division of the Salzburg emigrants proceeded on their route towards Lithuzania, through Jena, where Lieberkühn was then a student, he resolved to accompany them to Königsberg, in order to preach the gospel to them by the way. On his way home he had several offers made to him; at Berlin, his native city, among others, to be professor of the oriental languages at Königsberg; but he declined them all, and returned to Jena, for the further prosecution of his studies.

aside from the main point; whereas in conversations we must be more cautious, lest we drop an expression that might lead to a disputation on a by point. This I always premise, that we should enter with such only, upon a discourse concerning Jesus Christ, as themselves watch an opportunity for so doing, or upon whose proper application of the subject we may calculate with some degree of certainty. But then it is necessary to let them feel that the heart of the speaker is full of love to Jesus, as well as to his people of Israel.

A Jew once observed to several of his brethren concerning me, "This man loves '*Tholah*' (meaning the crucified or 'hanged' (Deut. xxi. 23.) Saviour) so dearly, that after you have listened to him for some time, you will also be quite taken in by him." And all those of this people that know me, testify that I am a great friend of the Jews. It is from the Acts of the Apostles that I have principally acquired my method of discoursing with them, and which is as follows :

1. I adhere to this main point : The crucified Jesus is the Messiah; by his death he has reconciled us unto God, and through him alone are we enabled to obtain grace and remission of sins. This is that gospel which the apostles have preached to the Jews, as appears from the Acts of the Apostles. From this point I do not suffer myself to be diverted, and if the Jews would draw me into the consideration of another subject, (e. g. concerning the holy trinity,) I then tell them that I can not enter upon the discussion of it before we have come to an understanding respecting faith in Jesus as the Messiah. Now the proof of this truth, that the crucified Jesus is the Messiah, is the principal disederatum.—Many Christian divines endeavour to prove this truth to the Jews from the prophecies of the Old Testament, and by so doing, do indeed follow the example of our Lord's apostles. But here we ought to observe, that the Jews, of *that day, themselves*, expounded all these predictions as bearing a reference to the Messiah; for which reason, the apostles from them might argue against the Jews; but that the latter, in after ages, have given them a different interpretation, in order to destroy the force of the evidence. The Jews of the present day follow their example, and whenever you quote a text from the Old Testament, they immediately refer you to the marginal notes of their Rabbies, and you are thus involved with them in an unprofitable dispute.

I therefore merely stake this position : *Jesus is the Messiah, for himself has said it.* The high priest said unto Jesus, "I adjure thee, by the living God, that thou tell us whether thou be the Christ the Son of God?" Jesus saith unto him, "Thou hast said." Then followed the sentence—"He is guilty of death."

It may well be supposed that this proof will at first appear strange to the Jews; but we must add thereto, *God hath raised him from the dead.* So soon as they hear this, they conceive that

if the latter be true, the former must be true likewise ; for if, as they say, Jesus had been a malefactor, who had been "stricken, smitten of God and afflicted" for his *own* iniquity, then God had not raised him up, and thereby justified him. A Jew, being in a company, once said, "Well then, suppose we admit that he was raised up;"—when another Jew quickly replied, "if that be true, then all is true what he has said."

Thus then, they have no other resource left, but to call the reality of his resurrection in question. They therefore inquire, "Have you seen and witnessed the resurrection of Jesus?" To this we reply, "Did you see God give the law by Moses? you believe the fact *notwithstanding* ; and so *we* believe that Jesus is risen, although we have not seen it. He was seen, however, by all his disciples, and 500 brethren beside ; and the former have not only confirmed their testimony concerning the resurrection by miracles, but have also sealed it by their death. From them the account has been handed down to us ; and now, whosoever in his distress turns to Jesus, and obtains grace through him, receives the most convincing assurance that Jesus lives." A Jew at Amsterdam, having once heard me argue on this subject, next day called me to himself, and said, "You were the occasion that I could not sleep all last night!"

Several of my Christian friends, however, have started many objections to this first point of my method. They said, it might derogate from the honour and power of our Saviour to say, that God had raised him up. From hence the Jews would directly conclude—therefore Jesus is not God, although the Saviour himself has said, "I have power to lay down my life, and I have power to take it again." But to this objection I answer, "No doubt the Saviour had *power* over his life, but he did not exercise it ; as he indeed, during his stay on earth, laid aside all his divine glory.

Others have given their opinion that I should begin at *this* truth with the Jews, that all things in heaven and on earth, were created by Jesus, and that he became man to suffer and die for us ; for when once they would believe *that*, they would likewise easily believe that he was risen again. The above truth, however, immediately excites their controversial spirit in reference to the doctrine of the trinity, to which that truth directly leads. We must forbear so much the more to begin with the Jews at this point, since not even a baptized Christian is able to believe from the heart that Jesus is his Creator, if he have not before recognized him as his Redeemer.

But the case is quite a different one, when the Jews ask me, whether *I and my brethren* believe in the divinity of Jesus. Then I make an open and undisguised confession ; but yet tell them by the way, that no man can believe this but he that has experienced it in himself, that grace, pardon, and freedom from sin, may

be found in the sacrifice of Jesus. The same proof that Jesus is the Messiah, because himself hath said it, I avail myself of, when treating of the doctrine of Jesus. Every thing Jesus has taught must be true, because he has said it; for God hath raised him up from the dead, and thus confirmed the whole of his doctrine.

Whoever would attempt to prove the doctrine of the trinity from the Old Testament, to the Jews, would fall into a diffuse debate with them about the interpretation of such passages. But if they ask me, whether I believe this doctrine? I cordially testify to them that I do. If they call for proofs, I state no other but this: Jesus has taught it in these words,—“Baptize them in the name of the Father, and of the Son, and of the Holy Ghost.” I do not enter into a further application of the subject with them, but remind them, that first of all, they must acknowledge Jesus to be the Messiah.

In brief, I preach to them the crucified Jesus; that he is the Messiah; became man for us, and died; reconciled us with God; rose again, and ascended into heaven, to whom we must turn if we would have eternal life. Whosoever can believe *this*, will afterwards believe every other doctrine Jesus taught. I have also observed that many have been thereby convinced, or at least brought to reflect seriously on the matter. A Jew once said to me, “When I hear you, then I am convinced that Jesus is the Messiah; but when I think, now I will believe on him, then it appears to me as though a fever were coming upon me.”

2. I concede to the Jews, that the promises of the Old Testament, which treat of their redemption from their present dispersion, are not yet fulfilled; but that they will be accomplished in their due time. All the hopes of the Jews centre in this, that the Messiah is yet to come, and bring them back out of their present captivity into their country, where they will enjoy great prosperity and happiness. This they understand of a temporal happiness only, and are grossly mistaken. But the thing, considered for itself, is truly foretold by the prophets, as also many divines have proved. But from such prophecies as these, the Jews mean to prove that the Messiah is not yet come, since the completion of the work could be proved by no one. These predictions in particular, Is. ii. 4. and Micah iv. 3. will bear here; “They shall beat their swords into plough shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” Many Christian commentators take these prophecies in a figurative sense, and say, all things of this kind ought to be explained in a spiritual way, because Jesus has purchased a spiritual peace for us: but such arguments do not convince the Jews. I have therefore, with less hesitation, taken up the literal explanation, particularly as a saying of our Lord’s seems to justify the same. The disciples asking him, “Lord wilt thou at this time again restore the

kingdom of Israel?" he did not reply, you must not expect such another kingdom—but he said, "It is not for you to know the times or the seasons which the Father hath put in his own power." He therefore grants, that he would restore the kingdom to Israel, but the disciples were not to know the time appointed for it. Peter expressly declares, "The times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19—21. To this a Jew stated the following objection: "We think nothing of Jesus; on the contrary we hate him; how should he do all this for us?" I replied, "Jesus will deal with you, as Joseph formerly did with his brethren. They had betrayed and sold him; but he manifested himself to them as their friend and benefactor, and finally as their brother. In like manner will Jesus once reveal himself to you, though now you do not love him." They were deeply affected by this declaration.

3. Whenever I admitted that they might retain their law when they became believers in Jesus, I removed a great stumbling block out of their way. The Jews believe that Jesus could not be the Messiah, because he had altered and abolished the law, although it had been given to them by God himself. But Jesus nowhere taught that the law be abolished for the Jews. The heathen, on the contrary, who believed in Jesus, were not concerned in it, because it had not been given to them, and therefore they, neither, ought to be burthened with it. The primitive believers, who were all from among the Jews, have retained the law of Moses, as plainly appears from Acts xxi. 20. &c.; consequently those Jews too, who in the last days will become believers in Jesus, *may* keep their law, till God vouchsafes to them another revelation. A divine, Jacob Rhenfendus, by name, was also aware of this; and in his dissertation "*defictis Judaeorum hacresibus*," thus expressed himself: "As the Gentiles were not suffered to be compelled to live like Jews, and observe the ceremonial law, so the Jews, who became believers in Jesus, ought neither to be forced to act in opposition to their law."

Having given the Jews my opinion on this head, some came to me for the express purpose of making further inquiry into the subject, and one said, "You have given me a much clearer insight into the matter, and removed a great stumblingblock out of my way."

4. It is very necessary that the Jews obtain a correct idea of God's people gathered from the Gentiles, that the offence which they generally take at Christians, may cease. I testify to them, that the decline among Christians is great, as formerly in Elijah's time, among the children of Israel. But as God then knew 7000 among them, that had not bowed their knees to Baal,

so in like manner, there were still many in all the different Christian denominations, who adhered to the doctrine of Jesus, and endeavoured to live up to it. He, in effect, did not yet deserve the name of a Christian, who with the mouth only confessed Jesus, but with his heart was far from him."

The author concludes his essay in these words: "I commend the whole matter to our Lord, who loves his people of Israel more and better than any of us. And while writing this on the 10th Sunday after Trinity, when in many parts of Christendom the text for the sermon treats of the destruction of Jerusalem, it is my sincere wish, that the tears which Jesus wept over Jerusalem may mollify the hearts of the children of Israel, and that his blood, shed for them also, might soon be upon them as their eternal blessing."

The Synod expressed their sentiments on the method laid down in this essay, to the following effect: "that they would not disapprove of the same; but still gave it as their opinion, that it was not the only one that might be adopted. Every thing depended on the operations of the Spirit of God, to accompany a testimony concerning Jesus. The apostles even, had pursued two different methods. Paul and Apollos, who were mighty in the scriptures, had therewith confounded the Jews; others had merely testified to them what they had seen and experienced. Both methods approved themselves as the power of God, in those that had not resisted the Holy Spirit. The above method required a man well versed in the scriptures, as well as in the language, the antiquities, customs and controversies of the Jews; but that God might also make use of the testimony of a less informed witness, when once it pleases him in mercy to visit his people of Israel. That we, the members of the United Brethren's church, ought ever to remember, that the virtuous conduct of the children of God, even with the exception of words, afforded a convincing proof of the truth of the gospel to such as had an opportunity to observe it. That we, too, were called to bear such testimony, and as a matter of course, the Jews, as heretofore,* should henceforth engage a share in our prayers and our hopes.

SPEECHES DELIVERED AT THE SIXTEENTH ANNIVERSARY OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

According to the promise made at p. 170, we commence our extracts from the many eloquent and edifying speeches delivered before the British and Foreign Bible Society, at their last anniversary. These we shall precede by a letter from the venerable *Bishop of Durham*, addressed to

* The Church Litany of the United Brethren has this petition: "Have mercy upon thy ancient covenant people, the Jews."

Lord Teignmouth, president of the society, which will be read with interest.

"My Dear Lord, *Camendish Square, May 2d, 1820.*

"Having, for some years, been reluctantly compelled by my advanced age to discontinue my attendance on the anniversaries of the British and Foreign Bible Society, I cannot but feel some apprehension, lest the cause of my absence should either be forgotten, or misconstrued into coldness for its concerns. Your Lordship will therefore allow me to request, that you will assure the meeting that my feelings on this most interesting subject admit not of being changed; or rather, that they have indeed been changed, from the confident anticipation of great future benefits, with which I hailed the earlier efforts of the society, into devout and fervent gratitude for the success with which its maturer labours have been crowned. May those labours continue to be made with zeal, and charity, and Christian meekness; and then we may be humbly confident that the favour of Almighty God will continue to attend and bless them!

(Signed)

"S. DUNELM."

"P. S. I trouble your Lordship to add the inclosed draft for fifty pounds to the funds of the society."

—
Rev. Mr. Ward, from Serampore.

"My Lord—I feel very peculiar satisfaction in having an opportunity of presenting to the Bible Society, through your medium, some of the fruits of our labours in India. It is not necessary, considering your Lordship's long residence in India, that I should trouble the meeting with many observations; but, having resided there nearly twenty years, perhaps a few remarks from one who has been deeply interested in beholding the state of that country, may be pardoned. The inhabitants profess to worship 330 millions of deities; and some of these deities which are actually worshipped, are personifications of sins themselves. Idol worship is practised in every form, with all its most disgusting features; and cannot surely be contemplated by a Christian without producing shame, on reflecting that he is connected with creatures who are so debased.

"The whole population of India has been supposed to be about 150 millions, and the population under the British sceptre about 66 millions; but I need not tell you, my Lord, that the government of Great Britain in India has been a vast blessing, and I can add, the gift of the Bible by Great Britain to that country has been the *greatest* blessing she has received under that government. Thus openings have been made for the communication of that good which Britain has it in her power to afford more than any other nation. From the exertions of the head of the government in that country, and the general exertion of our countrymen, we may hope to witness an improvement in the situation of

females in India. Their present degraded situation is a consideration that will go to the heart of every one here present. Scarcely any of them can read or write. In consequence of this state of ignorance, we see the female character there remarkable only for superstition and vice. We see mothers, especially in one tribe, murdering their female children; and I am sorry to inform this meeting, that all the efforts which have been made to suppress infanticide in that country, have been attended with but little success. Some females there, actuated by superstition, submit to be burned alive on the funeral piles of their husbands. It has indeed been said, and I wish that we had proofs that it had been said truly, that this custom is on the decline in India: I fear it is rather on the increase. In the year 1815 the number of females burned, or buried alive, under the Bengal presidency, amounted to between 4 and 500; in 1816 to between 6 and 700; and in 1817, 706 females suffered in this manner in that presidency. Now, my Lord, with these facts before us, need we any further proofs of the want of Christianity in India? With your Lordship's permission, I will now present these translations of the scriptures, in some of the vernacular languages of India. (*Here Mr. Ward presented copies of the following versions, prepared and printed at Serampore:*) 1. The Pushtoo; 2. the Mahratta; 3. the Bengalee; 4. the Punjabee; 5. the Telinga; 6. the Kunkuna; 7. the Sangskrit; 8. the Hindec; 9. the Chinese; 10. the Orissa.

"It would have given me great pleasure, my Lord, if I could have added the works of our fellow-labourers in this cause, and if I could have brought to your table some other proofs of Bible conquests in India. Your Lordship well knows the influence of caste on the minds of the natives; the difficulties from that and other causes have been so great, that it has been the opinion of many in this country, as well as in India, that it will be a vain attempt. But the report just read gives such evidence that it is the work of God, that we cannot doubt but that in 20 more years, under the influence of the Bible Society and other institutions, we shall all have reason to say, 'This is the finger of God, and the Bible is the power of God for their salvation. I could mention several facts of the good that has followed the circulation of the scriptures in India; they have been the means of convincing many of the error of their ways, and turning their feet into the way of life; and not an inconsiderable number of persons, clasping this volume to their hearts, have said, with Simeon, 'Lord, now lettest thou thy servant depart in peace, for my eyes have seen thy salvation.'"

—
Rev. Dr. Clarke, (accompanied by two converted Cingalese.)

"My Lord—Though I have been long a labourer, through the mercy of God, in his cause in the world, I have never had sufficient courage to come forward to speak of the labours in which I

have taken a part. I have never attended a meeting here, without seeing every place I could have wished to occupy, occupied with the greatest effect by some other person, who has performed his part better than I could have done. The reason I now stand here, is, to give an account of the two men who are before you. Some years ago, this society granted a sum of money for the translation of the scriptures into the Cingalese language. Some of the copies got into the temple of Budhu, and the two men now by me were of the number of those who read. They were astonished; they were affected; one fact struck them; that Jesus Christ, the author of that volume, had associated with himself persons who were fishermen. They were of the fishermen's caste at Ceylon; and it struck them, that, if the author of this religion did associate with persons of that profession, and they became the means of spreading the knowledge of his gospel through almost the whole world, perhaps it might please Him to use them who are fishermen also, to make known his gospel to their countrymen. Your Lordship will see that it was extremely difficult for them to make known what they felt; one of them had been brought to the temple at five; and the other at six years old, and they had regularly proceeded through all the gradations till they became high priests; but they thought, if they could come to this country, which was a place where the Christian religion was professed, they might become thoroughly acquainted with the divine word, and see the persons who had sent this blessing to them. They went to a man, celebrated for his deep learning, and asked him if he had considered the Christian system? He said, 'The religion of Budhu is the moon, the religion of Jesus Christ is the sun.' This affected them deeply; and, hearing that Sir Alexander Johnson was about to return to England, on account of his lady's health, they requested permission to come with him. He hesitated, and put them off; but they were so deeply affected with what they had read, and their determination was so strong, that they left their temple, their friends, and their country, put off in a boat, came up with the ship, then under weigh, were, at their earnest request, taken on board, and arrived in England May 7, 1817. They knew not a word of English, but were well acquainted with this New Testament, which they had compared to the doctrines they had preached to their people, and the doctrines of Budhu in general. I took them into my house, laboured with them with many prayers and not a few tears. I had to encounter all the prejudices of their minds, and their subtle system of ethics; and I had to rejoice, and I am sure your Lordship and this assembly will rejoice with me, in seeing the light of heaven dawning upon their minds. They became desirous of receiving Christian baptism; but I wished to have further satisfaction. At length, I could not defer it longer: they received this ordinance according to the rites of the church of England; and I trust this solemn season will never be forgotten by them. Since then, they

have received the sacrament of the Lord's supper. I have thus the honour of presenting to your Lordship, and this meeting, some of the fruits of the labours of the British and Foreign Bible Society. The Christian society to which I belong, had the honour of their education; but we should never have had that honour, if your Lordship and this society had not, by your grant, had that book printed; and I know not that there ever came to your table more glorious proofs of the success of your endeavours. They are here before you, saved from all their superstition, saved from the belief of their doctrine of transmigration; which, as your Lordship knows, has been the grand bar in their country to all that is good; and they are saved, I trust, to every verity of the Christian religion; and this will be a ground of your Lordship's exultation, that you have been the means of sending to them this light to lighten the Gentiles."

CITY AFFAIRS.

There is no subject which ought to be more frequently, or more strongly urged on the attention of our readers, than the degraded and unchristian state of a great part of the population of our city. It is admitted, we believe, by all who have examined the subject, that there is scarcely half a supply of either churches or ministers; and that more than *eight thousand children*, are still without the means of instruction:—no wonder, then, at the prevalence of impiety and vice.

The facts recently disclosed, in relation to the moral condition of the people who make Walnut-street* and its vicinity their nightly haunts, added to former information, are sufficient to arouse the attention of the most lethargic and careless; and they call on parents, and guardians, and masters, with a heart-rending voice, to see closely to the ways of their own household; and upon all good citizens, to give earnest attention to the moral condition of the city.

In the want of original matter directly applicable to this subject, we gladly select the following observations of the eloquent *Chalmers*, in his sermon on the death of the Princess Charlotte, of Wales.

"In our own city, much in this respect remains to be accomplished; and I speak of the great mass of our city and suburb population, when I say, that through the week they lie open to every rude and random exposure—and when sabbath comes, no solemn appeal to the conscience, no stirring recollections of the past, no urgent calls to resolve against the temptations of the future, come along with it. It is undeniable, that within the compass of a few square miles, the daily walk of the vast majority of our people is beset with a thousand contaminations; and whether it be on the way to market, or on the way to the workshop, or on the way to the

* We refer to proof lately exhibited in the *Daily Advertiser*, that this whole street is openly devoted to vice, and alluring, every night, *hundreds* of unguarded youth, *into the way to hell*; leading them down to the *chambers of death*.

crowded manufactory, or on the way to any one resort of industry that you choose to condescend upon, or on the way to the evening home, where the labours of a virtuous day should be closed by the holy thankfulness of a pious and affectionate family; be it in passing from one place to another; or be it amid all the throng of sedentary occupations: there is not one day of the six, and not one hour of one of these days, when frail and unsheltered man is not plied by the many allurements of a world lying in wickedness—when evil communications are not assailing him with their corruptions—when the full tide of example does not bear down upon his purposes, and threaten to sweep all his purity and all his principle away from him. And when the seventh day comes, where, I would ask, are the efficient securities that ought to be provided against all those inundations of profligacy which rage without control through the week, and spread such a desolating influence among the morals of the existing generation?—Oh! tell it not in Gath, publish it not in the streets of Askelon—this seventh day, on which it would require a whole army of labourers to give every energy which belongs to them, to the plenteous harvest of so mighty a population, witnesses more than one-half of the people precluded from attending the house of God, and wandering, every man after the counsel of his own heart, and in the sight of his own eyes—on this day, the ear of heaven is assailed with a more audacious cry of rebellion than on any other, and the open door of invitation plies with its welcome, the hundreds and the thousands who have found their habitual way to the haunts of depravity.—And is there no room, then, to wish for twenty more churches, and twenty more ministers—for men of zeal and of strength, who might go forth among these wanderers, and compel them to come in—for men of holy fervour, who might set the terrors of hell and the free offers of salvation before them—for men of affection, who might visit the sick, the dying, and the afflicted, and cause the irresistible influence of kindness to circulate at large among their families—for men, who, while they fastened their most intense aim on the great object of preparing sinners for eternity, would scatter along the path of their exertions all the blessings of order, and contentment, and sobriety, and at length make it manifest as day, that the righteousness of the people is the only effectual antidote to a country's ruin—the only path to a country's glory?

“My next remark shall be founded on a principle to which I have already alluded—the desirableness of a more frequent intercourse between the higher and the lower orders of society; and what more likely to accomplish this, than a larger ecclesiastical accommodation?—not the scanty provision of the present day, by which the poor are excluded from the church altogether, but such a wide and generous system of accommodation, as that the rich and the poor might sit in company together in the house of God. It is this Christian fellowship, which, more than any other tie, links so intimately together, the high and the low in country parishes. There is, however, another particular to which I would advert; and though I cannot do so without magnifying my office, yet I know not a single circumstance which so upholds the golden line of life amongst our agricultural population, as the manner in which the gap between the pinnacle of the community and its base, is filled up by the week-day duties of the clergyman—by that man, of whom it has been well said, that he belongs to no rank, because he associates with all ranks—by that man, whose presence may dignify the palace, but whose peculiar glory it is to carry the influences of friendship and piety into cottages.

"This is the age of moral experiment, and much has been devised in our day for promoting the virtue, and the improvement, and the economical habits of the lower orders of society. But in all these attempts to raise a barrier against the growing profligacy of our towns, one important element seems to have passed unheeded, and to have been altogether omitted in the calculation. In all the comparative estimates of the character of a town and of a country population, it has been little attended to, that the former are distinguished from the latter by the dreary, hopeless, and almost impassable distance at which they stand from their parish minister. Now, though it be at the hazard of again magnifying my office, I must avow, in the hearing of you all, that there is a moral charm in his personal attentions and his affectionate civilities, and the ever-recurring influence of his visits and his prayers, which, if restored to the people, would impart a new moral aspect, and eradicate much of the licentiousness and the dishonesty that abound in our cities."—pp. 18—21.

The following remarks suggest the principle, on which alone the depravity of cities can be reformed, or their morality and piety preserved.

"Apart altogether from the essential character of the gospel, and keeping out of view the solemn representations of Christianity, by which we are told that each individual of these countless myriads carries an undying principle in his bosom, and that it is the duty of the minister to cherish it, and to watch over it, as one who must render, at the judgment-seat, an account of the charge which has been committed to him—apart from this consideration entirely, which I do now insist upon, though I blush not to avow its paramount importance over all that can be alleged on the inferior ground of political expediency, yet, on that ground alone, I can gather argument enough for the mighty importance of such men, devoted to the labours of their own separate and peculiar employments—giving an unwildered attention to the office of dealing with the hearts and principles of the thousands who are around them—coming forth from the preparations of an unbroken solitude, armed with all the omnipotence of truth among their fellow-citizens—and who, rich in the resources of a mind which meditates upon these things and gives itself wholly to them, are able to suit their admonitions to all the varieties of human character, and to draw their copious and persuasive illustrations from every quarter of human experience. But I speak not merely of their sabbath ministrations. Give to each a manageable extent of town, within the compass of his personal exertions, and where he might be able to cultivate a ministerial influence among all its families—put it into his power to dignify the very humblest of its tenements by the courteousness of his soothing and benevolent attentions—let it be such a district of population as may not bear him down by the multiplicity of its demands; but where, without any feverish or distracting variety of labour, he may be able to familiarize himself to every house, and to know every individual, and to visit every spiritual patient, and to watch every death-bed, and to pour out the sympathies of a pious and affectionate bosom over every mourning and bereaved family. Bring every city of the land under such moral regimen as this, and another generation would not pass away, ere righteousness ran down all their streets like a mighty river. That sullen depravity of character, which the gibbet cannot scare away, and which sits so immoveable in the

face of the most menacing severities and in despite of the yearly recurrence of the most terrifying examples—could not keep its ground against the mild, but restless application of an effective Christian ministry. The very worst of men would be constrained to feel the power of such an application. Sunk as they are in ignorance, and inured as they have been from the first years of their neglected boyhood, to scenes of week-day profligacy and Sabbath profanation—these men, of whom it may be said, that all their moralities are extinct, and all their tenderness blunted—even they would feel the power of that reviving touch, which the mingled influence of kindness and piety can often impress on the souls of the most abandoned—even they would open the flood-gates of their hearts, and pour forth the tide of an honest welcome on the men who had come in all the cordiality of good-will to themselves and to their families. And thus might a humanizing and an exalting influence be made to circulate through all their dwelling-places : and such a system as this, labouring as it must do, at first, under all the discouragements of a heavy and unpromising outset, would gather, during every year of its perseverance, new triumphs and new testimonies to its power. All that is ruthless and irreclaimable, in the character of the present day, would in time be replaced by the softening virtues of a purer and a better generation. This I know to be the dream of many a philanthropist : and a dream as visionary as the very wildest among the fancies of Utopianism it will ever be, under any other expedient than the one I am now pointing to : and nothing, nothing within the whole compass of nature, or of experience, will ever bring it to its consummation, but the multiplied exertions of the men who carry in their hearts the doctrine, and who bear upon their persons the seal and commission of the New Testament. And, if it be true that towns are the great instruments of political revolution—if it be there that all the elements of disturbance are ever found in busiest fermentation—if we learn, from the history of the past, that they are the favourite and the frequented rallying-places for all the brooding violence of the land—who does not see that the pleading earnestness of the Christian minister is at one with the soundest maxims of political wisdom, when he urges upon the rulers and magistrates of the land, that this is indeed the cheap defence of a nation—this the vitality of all its strength, and of all its greatness.”—pp. 21—23.

Thus the author greets the accession of a new church :—

“ And it is with the most undissembled satisfaction that I advert to the first step of such a process, within the city of our habitation, as I have now been recommending. It may still be the day of small things ; but is such a day as ought not to be despised. The prospect of another church, and another labourer in this interesting field, demands the most respectful acknowledgement of the Christian public, to the men who preside over the administration of our affairs ; and they, I am sure, will not feel it to be oppressive, if, met by the willing cordialities of a responding population, the demand should ring in their ears for another, and another, till, like the moving of the spirit on the face of the waters, which made beauty and order to emerge out of the rude materials of creation, the germ of moral renovation shall at last burst into all the efflorescence of moral accomplishment—and the voice of psalms shall again be heard in our families—and impurity and violence shall be banished from our streets—and then the erasure made, in these degenerate days, on the escutcheons of our city,

again replaced in characters of gold, shall tell to every stranger, that Glasgow flourisheth through the preaching of the word."*—p. 23.

We have seen in Blackwood's Magazine,† a notice of still more extended observations on this subject, by the same author; the object of which is to bring the gospel machinery of a country parish, to operate in a crowded city. We shall be obliged to any of our correspondents who may possess the whole work, (entitled "Civic Economy,") for such an abstract of it as would free it from its localities, and particularly fit it for usefulness in our own city.

The above extracts and remarks were in type, when the following appeal of the "New-York Female Missionary Society" fell into our hands. We should poorly seek the spiritual interests of our city population, if we were to neglect any opportunity of promoting the interests of a society which has the honour of being foremost in the good work, and of persevering under many discouragements. With the eloquence of Chalmers, to aid the plea of persevering and pious females, we are sure it will be no credit to our readers, if they do not feel, and if they refuse to afford relief.

In calling the attention of the "public to the present state of this institution," the Board of Managers state, that "four years have elapsed since this society was formed; and hitherto its operations have been principally confined to the eastern section of the city. During the whole of that time, a missionary has been employed in its service, who, in addition to preaching three times on every Sabbath, and one evening in the week in the Mission House in Bancker-street, which the society has been enabled to erect, and holding prayer-meetings at private houses, also devotes a portion of his time to visiting the poor, the afflicted, the sick, the dying, the immoral, and profane, and giving to them such admonition and counsel as their varying situations may require.

"Thus, through the instrumentality of their missionaries, has the kingdom of God been brought nigh to that long-neglected people. It has been brought to their doors and into their houses, and not, there is reason to hope, through the Divine blessing, without some good effect. A church has been formed there, and sixteen persons have, from the world, been received into the communion of that church; some of whom, there is reason to conclude, had not these means been employed, would have been still without God, and without hope in the world. There are also two schools taught in the Mission House on the Sabbath, which are in a very promising state."

* The original motto of the city is, "Let Glasgow flourish through the preaching of the word;" which, by the curtailment alluded to, has been reduced to the words, "Let Glasgow flourish."

† Reprinted by Clayton and Kingsland, 100 Broadway.

Owing to various causes, "the Board are compelled to look forward to a period, and that apparently not far distant, when its operations must cease, unless its funds are in some way increased," beyond the present annual subscriptions of its members.

"And now, in the view of the very important objects which the society is endeavouring to accomplish, of the progress already made, and its present embarrassed situation—the Board make their appeal to Christians, and to all who desire the present and future good of hundreds, perhaps thousands, and ask,—Shall this society, an institution which God has owned, and blessed to the saving good of some ready to perish, sink? Shall the standard of the Redeemer, which has been planted on Satan's seat, fall? Shall that region, so long dark and desolate, just beginning to be cheered with the light of salvation, be again shrouded in the gloom of moral death? And why? For the want of a little pecuniary aid? No. In the view of what has been done in this city for the heathen at a distance, the Board feel encouraged to hope, that the destitute among us will not be left to perish for the want of those means which are necessary to salvation.

"HELENA STEPHENS,

"82 Maiden Lane, First Directress."

REVIEW

OF PAMPHLETS ON THE THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

1. *Plan of the Theological Seminary of the Protestant Episcopal Church in the United States.* Hartford, 1820.
2. *A Pastoral Letter relative to measures for the Theological education of Candidates for Orders.* By JOHN H. HOBART, D. D. Bishop, &c. New-York, 1820.
3. *An Address to the Episcopalians of the United States,* &c. without date.

We hail, as among the favourable signs of the times, the increased and increasing attention, which is lately paid to the training of candidates for the Christian ministry. Theological Seminaries are members of the same family, with Missionary and Bible Societies. These go on hand in hand, to accomplish the same glorious cause; to spread the glad tidings of salvation to a ruined world.

Institutions of this kind argue an increasing spread of the missionary spirit. They are the nurseries for the gospel ministry, and, while they prove that the numbers are increasing, of those who are pressing forward to engage in the arduous, though honourable work, of disseminating the word of life; they, at the same time, by the facilities which they afford, have a natural tendency to increase those numbers, and to cherish that spirit.—In this view, they powerfully recommend themselves to the strenuous support of all who love our Lord Jesus Christ in sincerity.

The other denominations of Christians have taken the lead in founding these nurseries for the dissemination of the gospel. The Congregationalists have a flourishing institution at Andover, in Massachusetts, which is munificently endowed. The Presbyterians have a valuable and growing seminary at Princeton, in New-Jersey; and the Dutch Reformed Church have another, handsomely endowed by an individual, at New-Brunswick, in the same state. The Associate Reformed,* the Lutherans, and the Baptists, have each their schools and colleges, for the training of their pious sons for labouring in the gospel vineyard. And even those, who have heretofore been doubtful of the necessity of human learning for a Christian minister, begin now to be convinced, that, when properly directed, it is not inimical, but on the contrary, is a powerful and beneficial handmaid to true gospel piety.

* We believe this was the first established in the United States.

The Episcopal Church, though late in coming forward, has not been unmindful of the necessity for such institutions, nor unconscious of their advantages. The destitute state of her parishes at the close of the revolutionary war, rendered it her first duty to endeavour to get these supplied, by the most suitable characters that could be obtained. As her wants were pressing, she was obliged to be satisfied with good natural talents added to a spirit of piety, connected with such hasty preparation as her exigencies would permit.

When, by these means, her people were supplied with the blessings of the administration of the divine ordinances and the preaching of the sacred word; her attention was early directed to the necessity of taking efficient means for the training of a learned and an able ministry. In 1814, the subject was brought forward in the General Convention, and was referred to the consideration of the churches in the several states. At the next meeting of that venerable body in 1817, after the subject had undergone a thorough investigation, the following conclusion was adopted:—

“Resolved, That it is expedient to establish, for the better education of the candidates for Holy Orders, a *general theological seminary*, which may have THE UNITED SUPPORT of the whole church in these United States, and be under the superintendence and control of the General Convention.”

Measures were immediately taken to carry this resolution into effect. A Committee was appointed, consisting of members from both houses composing that body, with power to arrange the plan, and carry it into operation. And the site was fixed at New-York to make the experiment.

The location proved to be unfortunate. Either the climate was not congenial to the generous and catholic principles of that institution, or those having influence in the church in this state, could not have a sufficiently controlling power to bend it to their will, and therefore, contrary to the injunctions of the church, withheld their support. Whatever was the cause, the seminary dwindled: it diminished; and became almost extinct.

Had every other circumstance been favourable, it was unfortunate that the Convention should fix the location in a large city. The expense was hereby much increased. A larger amount of funds was requisite to support the Professors, and thereby the complete organization was much retarded; and a much less amount than was intended, could be appropriated to the support of pious candidates, who were destitute of means.

The effect upon the candidates would be equally injurious. Many who might sustain the expense in a more favourable situation, would be prevented from embracing the opportunities of instruction, by the increased price of individual support. But this is the least attendant evil. The great body of those who devote themselves to the service of the altar, must expect to spend their days in the retirement and the labours of a country parish. In these, many difficulties are to be encountered. While the provision is scanty; the bereavements are great; and the services, though honourable and salutary, are difficult and laborious. Few, brought up in the ease and affluence of large cities, can be found disposed to encounter these deprivations and difficulties. Or, should they be appointed to them, they would be less prepared than others, for discharging them with satisfaction to themselves, or advantage and pleasure to others. For this most useful class of clergy, we must look to those who are trained with less abundant means, and in a more homely way. And while these are preparing for their beneficial field of labour, they ought not to be allured too much by the enticements which more elevated and more polished situations afford.

To correct the evils threatening to grow out of the former arrangement, and to give more vigour and effect to the institution than experience had proved could be expected in the situation first agreed upon; the General Convention, at its last session, with almost entire unanimity, resolved to remove the seminary to New-Haven, in Connecticut, and to reorganize it on a different plan.

The situation fixed on is highly favourable. The climate is healthful; the expense of living comparatively small; the means of access easy; and while the manners of the inhabitants are equal in all real refinement with those in large cities, they are sufficiently removed from that glare and tinsel which polish, only to corrupt.

Much advantage may, with reason, be expected to result from the near neighbourhood of one of our distinguished colleges. The spirit of study is excited and increased by the presence and the example of those, who are engaged in its pursuits. Though the departments may be different, yet the ardour will be enkindled and imparted, which promises the happiest results in every literary course.

The lectures of Yale College will also afford many facilities to the students of divinity for enlarging their acquaintance with the different branches of science. While it

will be expected and required that they come to the seminary, with an acquaintance with the usual preparatory course; yet many departments of literature cannot be attended to during the time usually allotted to such incipient studies. These are all highly beneficial both to the polite scholar and the accomplished theologian; and they can be pursued with ease and advantage at New-Haven, while the theological students are at the same time particularly engaged in the studies which are more immediately connected with their intended professional pursuits.

The use of the college library, which it is understood has been tendered to the seminary, will also afford important advantages. While it will be a leading object with the Trustees of the Theological Institution, to procure with all possible speed a collection of the most important works in divinity; (and indeed a very handsome beginning has already been made,) yet a considerable time must necessarily elapse before that desirable end can be completely accomplished. In the mean season, the use of the college library will, in a great measure, supply the defect. And indeed, were a good theological library immediately procured, the use of the collection at Yale College would be highly advantageous. Besides the works on general literature, which there are to be attained, and which it would not perhaps, for a course of years, be the object of the Trustees of the seminary to procure; there are in the college library at least one thousand volumes, presented by that accomplished scholar and excellent divine, Bishop Berkeley, which must be of immense value to the Episcopal theological student.

In addition to these favourable attending circumstances, another, no less beneficial, may reasonably be expected. The contiguity of the Theological Seminary to Yale College, may have a powerful effect in directing the after pursuits of many of the students at that establishment. Connexions and attachments formed with the students of divinity, may have a favourable tendency in forming the sentiments of many, and directing their views to the ministry. And thus a very important accession may be made to the labourers in the vineyard of our Lord.

The change in the plan of organization promises to be highly beneficial. The seminary, at its first establishment in 1817, was put under the superintendence of a Committee, consisting of members from both houses of the General Convention. However serviceable the labours of these may have been, for bringing the institution forward, and preparing it for a permanent establishment, yet something more was requisite to give it the consistency and force of a firm and regular body. This has been supplied at the last meeting of the representative body of the church in the United States, by appointing a Board of Trustees for the Theological Seminary. This Board is composed of all the bishops, together with twelve clergymen and twelve laymen, appointed by the house of clerical and lay deputies, and to be appointed at every meeting of the General Convention. Any seven of these form a quorum. And the appointment is so made, that more than the competent number reside within a convenient distance of the place of location. Yet sufficient notice of the times of meetings is to be given, to enable those at a distance to attend.

The Trustees have not been inattentive to the duties of their appointment. They have had several meetings, and at these, have completely arranged the internal structure of the institution. Five Professorships are established, to be filled with suitable characters, as soon as the funds will permit. In the mean time, a Professor is appointed, who is also to direct the studies in the other departments, until special appointments be made. And the Right Rev. Bishop of Connecticut, Dr. Brownell, has volunteered his services to the seminary, to superintend its concerns, and to discharge its duties, as far as his other engagements will permit; and he is now removing his residence to New-Haven, for the purpose of undertaking the charge. The course of lectures has commenced. Thirteen students have already entered; and many more have signified their intention to attend.—May it go on and prosper.

It is not within our limits to present the whole plan of the institution; but there are some features which we wish to exhibit to the Christian public. A main object of the establishment is to make provision for the training of pious young men, who may not be possessed of the adequate means. For this purpose, measures are taking to raise funds for the instituting of Scholarships. This is provided for, in the following extract from the plan for the organization of the seminary. "If any individual shall give or bequeath to the seminary the sum of 2,000 dollars, such donation or bequest shall constitute a Scholarship, to be called by the name of the Donor or Testator; and the interest of the said sum shall for ever be devoted to the support of some necessitous student in the institution."—The labours of many pious, excellent youth, may thus be secured to the gospel vineyard. And we know not in what way the surplus funds of benevolent Christians can be more beneficially applied.

Another object is to establish Fellowships. This is of immense importance for the training of a learned and efficient ministry. The great deficiency has hitherto been the want of sufficient time for candidates to make the necessary preparation. The wants of the church have been so great, that almost immediately upon their completing their studies, they have been obliged to enter upon the duties of their office. And all who have had experience, know how little addition can be made to the stock of knowledge by those who are engaged in laborious parochial duties. But by the establishment of Fellowships, time will be allowed them for laying in a sufficient store of theological acquirements; so that when they enter upon their labours they may have nothing to do but to apply, with the best effect, the stores already attained. By enjoying the advantage of three years' uninterrupted study, after completing the course which the lectures prescribe, they may be reasonably expected to be armed at all points, as "good soldiers of Jesus Christ." This object is provided for by the following article extracted from the plan: "If any individual shall give or bequeath to the seminary the sum of 5000 dollars, the said donation or bequest shall constitute a Fellowship, to be called by the name of the Donor or Testator; and the interest of the said sum shall be devoted to the support of such distinguished scholar, as shall have completed a full course of theological studies in the institution, and shall have been elected to the said Fellowship by the Trustees:—provided, the said Fellow shall continue in the institution, unmarried, for the space of three years, and shall apply himself exclusively to theological studies, performing no services of instruction or otherwise, but such as shall be allowed by the Board of Trustees.—Any number of individuals may institute a Fellowship or Scholarship, and designate the same by such appellation as they shall choose."

The only other extracts, which we will at this time take the liberty to present, shall be the following articles respecting the students.

"Section 2. The Seminary shall be equally accessible to students of all religious denominations, exhibiting suitable testimonials of character and qualifications. But no one, while a member of the institution, shall be permitted to disturb its harmony, by maintaining any thing contrary to the system of faith, discipline, and worship, which is taught in it.

"Sect. 5. Every student who shall be assisted in the pursuit of his theological education, to the amount of 100 dollars per year, shall, on his receiving Holy Orders, officiate, if required, as a missionary under the direction of the Board of Directors of 'The Foreign and Domestic Missionary Society of the Protestant Episcopal Church of the United States,'† for the term of from one to three years, according to the discretion of the said Board:—Provided, a suitable provision be made for his support."

The former of these, exhibits that catholic spirit which we wish to see cherished, and which the sister institutions of Missionary and Bible Societies are calculated so eminently to promote. It is only what Episcopalians have a right to expect and do receive from others, and what they ought therefore to be willing to tender in return.

The restriction annexed, is only what every society must adopt, as a principle of self-preservation. To retain in its bosom those who would endeavour to subvert its principles or to interrupt its order, would be striving to erect a house divided against itself. None but the judicially blinded, or the incorrigibly perverse, can find it in their hearts to cavil at so prudent a measure of caution and self-defence.

The other provision is calculated eminently to aid a cause, which more than any other is adapted to promote the interest of religion, and especially the enlargement of the Episcopal Church. Many sections of the country can be provided for in no other way, than by the aid of Missionary Societies; and we have long wondered that the Episcopal Church has not sooner employed this powerful handmaid. We rejoice that she has at length, in this particular, aroused to her true interest; and we hope that all who honour her views, and especially all who belong to her bosom, will aid her in carrying on the glorious work.

It became the Trustees of the Theological Seminary to throw in the powerful assistance, which the provision adopted, is calculated to produce. It will cherish the missionary spirit, and it opens at the same time the best field for labour, for those who are just entering the precincts of the sacred office. If the plan of "The Foreign and Domestic Missionary Society of the Protestant Episcopal Church,"‡ as established at the last convention, be imperfect in its arrangement, or incomplete in its parts, as is generally the case in new institutions, it can be corrected and improved at the next General Convention, before any of those who will be bound by this provision, can be prepared for entering on the work.

* Plan, &c. p. 15.

† See Ch. Herald, Vol. VII. p. 144.

‡ Ib. p. 14.

From the view which we have exhibited, in much sincerity, of the Theological Seminary at New-Haven, we assure ourselves, that it will meet with the best wishes, at least, of all who desire the promotion of sound, sober, gospel piety.

Yet a writer, who styles himself "An Episcopalian," but who is evidently of the class of those who have the honor of ranking with the Pope, in issuing *Bulls* against the Bible cause, has raised the standard of opposition. His principal objections are the contiguity to Yale College, and the provision which is made for aiding the Missionary Society. As we have given our views on these heads, we shall not stop to answer his sophistical reasoning, if reasoning it can be called; but shall only present his conclusion:—

"Episcopalians, Clergy and Laity, will you not pause, before you give such institutions, and such measures, your patronage? If you value the peace and the honour of the church, let me beseech you to pause; pause, at least, till a subsequent General Convention can correct some of the extraordinary errors of the last."^{*}

A consistent Episcopalian truly! who can thus lift up his voice against the highest authority of the church to which he is bound to pay obedience. With great difficulty could we bring ourselves to believe, that Bishop Hobart would countenance such opposition in any of his friends; especially after his warm recommendation of the general seminary. In his "Pastoral Letter," issued since the last General Convention, he thus declares his sentiments: "It is proper that I should state most explicitly, that, as a member of the Committee, I interested myself sincerely, and to the best of my judgment, in the establishment of the General Seminary."[†]

And that this support was not confined to his efforts in the Committee, is evidenced by the following extract from his "Address to the Convention of the state of New-York, Oct. 22, 1817."

"In the month of May, a meeting of the General Convention of our church was held in this city, which, from the respectability of its members, and the objects of its councils, excited great interest. Among the measures there adopted, provision was made for the establishment of a theological school under the auspices of the General Convention."

"I should fail in my duty, if I neglected to impress on you, my brethren, and through you the Episcopalians of the diocese, the immense importance of the proposed theological establishment. There cannot be an object presented to them, which has equal claims on their beneficence. Without a ministry the church cannot exist; and destitute of a learned as well as pious ministry, she cannot flourish. These are axioms which it would be an insult to the understanding of any person to suppose that he denies or doubts. As a general proposition, it is also true, that the ministry will not be distinguished for learning, unless there are public institutions, which in the professorships attached to them, in the libraries with which they are furnished, and in the association of young men of similar pursuits and views, supply both the most advantageous means of theological improvement, and the most powerful motives diligently and faithfully to employ these means. A candidate for Orders thus situated, directed by able, affectionate, and pious Professors, having access to richly furnished libraries, associated in the exercises of piety, as well as in his studies, with those who are preparing for the exalted office of ministers of Christ and stewards of the mysteries of God, would make much greater and more substantial progress in all the preparatory qualifications for the ministry, than if left to solitary instruction and solitary study.

"But a still further, and most eminent benefit of the contemplated theological school, will consist in the pecuniary aids which it will furnish to youths of piety and talents, who are destitute of the funds to procure the necessary education for the ministry. Young men of this description have often furnished the brightest examples of ministerial fidelity, talents, and zeal. Many such, however, are now lost to the church, for the want of funds with which to aid them in procuring the necessary education. There can be no species of benevolence more grateful to the friends of religion, and of the temporal and eternal happiness of mankind, than that which takes a youth of piety and talents from a state of depression and obscurity, and furnishing him with the means of education and of theological study, prepares him for becoming the respectable and successful Herald of the Cross, and the dispenser, under God, of spiritual blessings to his fellow-men."[‡]

Would our limits permit, we would present more to the same purpose, in the same

* See Address, &c. p. 10.

† Past. Let. p. 15.

‡ See Journals of General Convention of 1820, pp. 77, 78.

forcible terms. And it would afford us much pleasure to do it; especially as it presents in glowing characters all the commendatory features of the General Seminary, at New-Haven. Nothing can be a more forcible, decisive, and impressive recommendation of that institution; and it ought to be borne in mind, that this earnest recommendation was particularly applied to the "*theological school, under the auspices of the General Convention.*" It is true, this school was then to be located at New-York. But this was not a necessary feature of the plan. It is the same general school, whether it be placed at Boston or Baltimore, at Philadelphia or Charleston; and it is equally under the auspices of the General Convention, when it is established at either of those places by that venerable body. To us it would seem a strange kind of logic to advance, that the members of the Episcopal Church are not equally bound in obedience to their highest judicial authority, because the location of any institution may not happen to answer their views.

The sentiments of Bishop Hobart seem to have undergone a very material revolution, since the removal of the Theological Seminary to New-Haven. In his "*Pastoral Letter*" on the subject,* he thus advances:—

"The propriety of the General Convention legislating on the establishment and regulation of a general seminary, has been doubted by many of the best friends of the church, and those long conversant in her concerns. The moment that body governs too much, or extends its enactments to subjects on which there are clashing views and interests, the peace and union of the church are endangered. That the General Convention should confine its legislation to those matters that are absolutely necessary to preserve the different parts of the church as one body, is the principle which the venerable presiding Bishop of our church states as the principle that should be strictly observed. And doubtless in conformity with this principle, and from an apprehension of the collisions which might arise from attempts by parties of different views, to obtain the control of the general institution, he has always expressed his opinion in favour of provision being made, by the different dioceses, for the education of candidates for Orders. The very attempt to preserve unity of theological opinions by a general institution, under the authority of the convention, would lead to collisions and separations."

Several points in this paragraph, would challenge rejoinder; were we disposed to enter the field of controversy. We shall, however, barely remark, that it appears to be a strange expedient for preserving "the peace and union of the Church," to set one branch of it in opposition against the authority of the whole. And to our comprehension it would appear equally paradoxical, that to establish an uniform system of education by a general institution, "would lead to collisions and separations." Now we had been so simple as to suppose, that one General Seminary, which should receive the support of the whole church throughout the United States, which should have able Professors appointed, and should have its course of studies prescribed by the General Council of the church, and which should moreover send forth its students, well armed with sound principles, to every part of the union, would be the most likely expedient to secure a harmony of sentiment, and similarity of views.

Bishop Hobart thinks he can promote the same object better by founding a diocesan school, which shall be under his own immediate control; and where there will not, in consequence, be any opposition of views. Concerning the right, we will not stop to contend; though that would admit of much dispute, notwithstanding the opinion of the House of Bishops, which was not acted upon by the other House, and was not therefore the act of the Convention. But of the expediency, and especially of the expediency just at this time, we have very strong doubts indeed. The establishing of the General Seminary, is the first effort of the kind which has been attempted by the Episcopal Church. Great exertions are made by many in its behalf; and a considerable impulse is beginning to be given to it from different parts of the union; and the Convention of the Eastern diocese, at its late meeting, passed a resolution unanimously, in favour of the General Seminary. If it meet with no considerable check, there appears to be little doubt of its soon getting into successful operation. It appears therefore utterly unadvisable to raise opposition to it just in its infancy. Let it get fairly under way. Let it get firmly established; and then, if there be need, other seminaries might be founded in different parts. But certainly, it is better to have one good institution, properly endowed, than several with only a scanty provision.

But if diocesan schools must be erected, surely no means should be used to prevent the benevolent from contributing to the general fund. The author of the following circular thinks otherwise:

Sir,

"New-York, Oct. 10, 1820.

"I was informed, during a recent visitation of the diocese, that an agent of the General Theological Seminary at New-Haven, had visited several congregations in the state, as well to collect funds for that institution, as to organize societies for the support of candidates for orders to be educated in it; and I also understand that agents are now employed in this city for the same purpose. It has not been deemed proper to take any measures for organizing a plan of theological instruction in this diocese until the meeting of the Convention, which is to be held in this city on Tuesday the 17th inst.; when it is expected that this subject will engage their attention. May I be permitted respectfully to suggest the propriety of *your not countenancing the applications of the agents of the seminary at New-Haven*, until you are acquainted with the result of the proceedings of the Convention, when you will be better enabled to form a correct determination.

"I am, sir, sincerely and respectfully yours,

"J. H. HOBART."

On the above letter, we will only remark, that Bishop Hobart is one of the Trustees of the General Theological Seminary.

On a review of the whole ground, as guardians of the public interest of religion, we earnestly recommend the Theological Seminary at New-Haven, to the countenance and support of all who wish to promote the cause of our common Christianity; and especially of all who belong to the Episcopal Church. To contribute large amounts is the privilege of but few; yet all may aid, according to their measure, in their several spheres. To be a member of the society for the support of Scholarships, requires but moderate funds; and he who contributes, however small, according to the ability which God hath given him, will be equally with the most munificent, a fellow-worker for extending the kingdom of the Saviour of men.

Intelligence.

POLYNESIA.—SOCIETY ISLANDS.

(Concluded from p. 346.)

HUAHEINE.

In concluding our sketch of the "Annual Circular" of the brethren, commenced in our last number, p. 343, we must confine ourselves to a very few extracts, (which relate to this part of the mission,) but they are abundantly sufficient to show, that the Lord has owned and prospered His work in *the isles of the sea*; has enabled the missionaries to raise the standard of the Cross on the ruins of heathen idolatry, and has made *the wilderness and the solitary place glad for them; and the desert to rejoice and blossom as the rose.*

The General Meeting of the Society

Was held on the 18th of May, 1819. After the conclusion of appropriate religious exercises, "Tana, the general secretary, gave an account of the contributions of the different districts towards promoting a knowledge of the word of God.

"When the contributions of each division of the islands were summed up, the total amount appeared to be 3985 Ohemori, or Bamboos* of oil; 98 Buaa, or Pigs; 95 Taamu-pia, or balls of Arrow-root."

"By a letter, dated August 18, 1820, the Directors are informed that the four gospels are now translated, together with the Acts of the Apostles, and the book of Psalms. The first impres-

* One joint of a large bamboo cane will hold two or three quarts of the oil. This oil is very pleasant for lamps, having neither smell nor taste.

sion of the Gospel of St. Luke is entirely expended, and there is a great call for more copies. The Gospel of St. Matthew, we hope, will be put to press immediately; and the Gospel of St. John and the Acts will be printed at Tahiti. We have printed here a few hundreds of the Tahitian Hymn Book, and upwards of 4000 copies of the Tahitian Spelling Book. An account of the first annual meeting of the Auxiliary Missionary Society, has also been printed in the language of the natives, a copy of which we transmit, with a translation."

—
RAIATEA.

Formation of an Auxiliary Society.

"We feel happy that our sphere of usefulness is at length extended, and that instead of *one* mission we have now *four*—one on *Tahiti*, one on *Eimeo*, one on *Huaheine*, and one on *Raiatea*. The friends of Zion will rejoice in her prosperity, and hail, as preparatory to the latter day glory, every display of Jehovah's power in her behalf.

"Our people seem determined not to be behind their neighbours; and after repeated solicitations from them, we have agreed to further their wishes in forming a missionary society, which was done on the 5th Sept. 1819.

The brethren were wisely "anxious that the natives should take the lead, lest they should ultimately say that the gospel was a tax on their benevolence."

"The place of worship was soon crowded to excess," and when "all were comfortably seated, brother Williams gave out a suitable hymn, and engaged in prayer. It was delightful to hear *two thousand* natives singing the praises of the Lamb of God, and to see the expressions of joy that sat on the countenance of each.—Brother Orsmond then opened the meeting with an appropriate address, and referred to the practices of other countries, to their zeal and love to poor people who know not the true God, and urged upon the people of Raiatea to follow their good example, that other missionaries may be sent, and that all the world may hear of the Saviour's love.

"Brother Williams then arose, and proposed that we immediately form ourselves into a missionary society, and that King *Tapa* be the President of it.—Brother Threlkeld seconded his motion, and it was instantly approved by a unanimous show of hands.

"Tapa then addressed the people with great propriety and warmth of feeling, saying, 'Remember what you used to do for the lying gods. You used to give all your time, strength, and property, and lives too. Look at the morais you used to build for them. Then you had no property, it was all the gods. Your canoes, your pigs, your mats, your cloth, your food, all belonged to the gods. But now, all your property is your own; here are

your teachers in the midst of us. God sent them. He is of great compassion. They left their own land to come here. Now our eyes are opened. Let us form our conduct by the word we learn. If we are wicked, God will perhaps take our teachers away from us. Let us compassionate other lands. Let us give our property willingly, with the whole heart. We cannot give money, but we will give what we have. Remember there were many drowned who helped to build the ark ; do you take care lest you die in your own sins, after sending the gospel to others ; lest you become at last fuel for the fire, as the scaffolding that we use about our houses does. If we are not true believers, God will not regard us. We shall go to the fire of hell.'

"After Tapa had taken his seat, *Puna*, a man of very consistent conduct, invited the attention of the meeting, by saying, 'Friends, I have a little question ; in your thoughts what is it that makes the heavy ships sail ? I think it is the wind. If there were no wind, the ships would remain in one place ; while there is wind we know ships can sail. Now I think that the money of the great missionary society is like the wind. If there had been none, no ship would have come here with missionaries. If there is no property, how can missionaries be sent to other countries, how can the ships sail ? Let us then give what we can.'

"*Tuahine*, one of the cleverest men we have, then stood up, and said,—'Friends, the kings, chiefs, and all of you ; we have heard much speech to-day ; do not be tired ; I also have a little to say. Whence comes the great waters ? is it not from the small streams that flow into them ? If there were no little streams there would be no great bodies of water. I have been thinking that the Missionary Society in Britain is like the great water, and that such little societies as ours are like the little streams. Let there be many little streams : let not ours be dry. Let missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the lying spirit ; it is because of the good work of God. He sent his word, and missionaries to teach us, and we hope there are some who have already believed.'

"Many propositions were subsequently made, and carried, by numbers holding up the naked arm. The whole was conducted with a degree of interesting simplicity and affection that fanned the spark of zeal, and excited the tear of holy gratitude. The friends of religion in London never witnessed such a scene.

"Before we finally closed the meeting, opportunity was allowed for any one who wished to make his observations.

"*Hoto*, one of the great warriors, urged the people to constancy and consistency, that those across the great sea may not laugh at us.

"Waver, one of whom we have a very good opinion, whose heart we hope is changed, said, 'We are now become a missionary society, and we are to give our property that the word of God may be carried to all lands; but let us ask, Is it in our hearts? Has it taken root there? If not, how can we compassionate others? We must give our property with love of heart to those who are sitting in the shades of death.'

"Paumona, whose conduct agrees with his profession, said, 'It would be well if all the world knew the word of God as well as we know it—if all could read it as we read it; if all could hear it every sabbath as we hear it; if all would bow the knee to Jesus—if all knew him as the only sacrifice for sin—then there would be no war. We are to give our property that other lands may know the true God and his word, that they may have teachers. It is not to be given to the false gods as we used to do. Let us be diligent, and spend our strength in this good work.'

"Another observed, 'Friends, there have been many from amongst us who have been pierced with balls; let us have no more of it; let our guns be rotten with rust, and if we are to be pierced, let it be with the word of God.'—Brother Williams then arose, and after some recapitulatory remarks, explained more particularly the design of the society, and gave many reasons why they ought to collect their property. He urged it as a duty they owed to God, and to the Missionary Society in London. He contrasted the blessings they now enjoy, compared with their former wretched mode of living, and then referred to those countries where men and women are burned, where little children are given to feed beasts, and where old people are drowned; showing at the same time their need of the word of the true God. He concluded by incitements to perseverance and industry.

"Brother Threlkeld expressed the joy of his heart in witnessing so great a number assembled for so good a purpose; and after several appropriate remarks, he cautioned the people more particularly against the idle tales of worthless seamen. 'Perhaps,' said he, 'they will tell you that we want your property for ourselves; but you know better. We have never yet requested your property. For all we have received of you, we have given our own property. We have not come here to deceive you. Is there any one here who has been injured by us? Let him speak out. Are there any here present who have lived at variance before? Gratify your teachers, by burying your grievances, and live in peace. Love each other, as it becomes all who regard the word of God. Show your willingness to do so, by holding up your right hand.' This was instantly done.

"Brother Orsmond then proposed that the next missionary meeting be holden in May, 1820, and that the kings and chiefs be requested to complete our intended new large place of worship by that time. To this they promptly agreed, and the meeting

concluded. A lively interest was excited in the minds of all, it was the topic of conversation for weeks after; and some have already began to collect their cocoa-nuts for the annual contribution. Our spirits are revived, our zeal invigorated, and our determination to spend and be spent in the cause of the Redeemer strengthened. With prayers and ardent wishes for the peace and prosperity of Jerusalem, we remain, &c.

“(Signed)

J. M. ORSMOND,
“L. E. THRELKELD,
“J. WILLIAMS.

“Since the baptism of the King, a considerable number of persons have been baptised, in *Eimeo* only, beside a number in *Tahiti*, &c.”

UNITED STATES.

MISSION TO THE CHICKASAWS.

Extract of a letter from the Rev. W. H. Barr, President of the Missionary Society of the Synod of S. Carolina and Georgia, to one of the editors of the Evangelical Intelligencer, dated Abbeville, August 15, 1820.

The missionaries sent out by our society have returned. It is their opinion that the Creek Indians are not yet ripe for a missionary establishment amongst them. They attended a general council, and laboured in vain to gain their consent to the proposed measure of benevolence. Some of their chiefs were in favour of it, but the majority were in opposition. From the Creeks our missionaries proceeded to the Chickasaws. Here they were cordially received. Their chiefs acceded at once to the proposals made by our society: and are willing to grant us all the privileges that we desire. In the most populous part of the nation, our missionaries selected an eligible site for a missionary station; it being healthy, fertile, well timbered, and not very far from navigation; and the Indians hope that our missionaries will soon return and occupy it. The Chickasaws number at present about 700 warriors; from which it is reasonable to suppose, their population must amount to 3 or 4000; they are, therefore, well worthy of the attention of our society. Missionary stations are already established both amongst the Choctaws and Cherokees; but nothing, as yet, has been done for the Chickasaws—a nation who boast that they never shed the blood of an Anglo-American. Their eyes are now directed towards our society for assistance, and shall they look in vain? I have received a letter from Major James Colbert, in the name of the other head men of the nation, stating, “That they are much pleased with our young missionary brothers, who have visited them: that they earnestly wish them to make the contemplated establishment among them, and teach their children; and re-

questing me to let them know if we will send them back in the course of the winter." Without waiting for the next meeting of the society in November next, I shall venture to answer this letter, by assuring them, that their case shall be attended to by our society, and that we will make arrangements, as soon as possible, for that purpose.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Indian Mission.

All persons who contemplate making donations of clothing, bedding, &c. for the use of the Indian missions, are requested to forward them in the course of September and October, if possible, that they may be shipped together, and may reach the stations in season for use during the coming winter. Such articles may be left with S. T. Armstrong, No. 50 Cornhill, Boston; Henry Hudson, Esq. Hartford, Connecticut; John Sayre, corner of Wall-street and Broadway, city of N. Y.; Brundige, Vose & Co. Baltimore; Rev. Francis Heron, Pittsburgh, Pennsylvania; William Slocumb, Marietta, Ohio; and Robert Ralston, Esq. Philadelphia. Boxes containing such articles, should be strong, but not needlessly heavy; the articles should be well packed; and there should be a plain legible direction, not easily to be erased, stating for what mission each box is intended; or that it is for Indian missions, if the donors do not choose to fix its destination. There should also be a designation of the place, *from* which each box is sent; and a paper containing a description of the box, and the object for which it is forwarded, should be left with the agent to whose care it is addressed.

CONNECTICUT.

Fifth Annual Report of the Committee of Appropriations of the Connecticut Education Society, for the year ending Sept. 8th, 1820.

The whole sum appropriated to the beneficiaries of the society during the year, including the avails of the Lewis, and Noyes, and Talcot donations, is *two thousand dollars*. This has been distributed, in unequal portions, among *thirty-one* individuals, making an average of \$64 52 to each. The appropriation to Samuel Whitney, was a few days subsequent to the last year's Report; soon after which, he took a dismission from the college, to join the mission to the Sandwich Islands.

Though the number of beneficiaries the past year, has been greater than in any preceding year; yet, from the exhausted state of the treasury, it has been necessary to reduce the appropriations. Notwithstanding the exertions which the young men have made, by teaching schools, and in various other ways, to procure the means of support for themselves, they are still left in debt. In some instances, it is to be feared, their efforts to carry

forward their studies, and at the same time to defray the expenses of their education, have been greater than their constitutions could sustain. Several are now absent, on account of ill health. A reduction of the number of beneficiaries is unavoidable; unless, in some way or other, more adequate provision can be made for their support. In behalf of the Committee,

JEREMIAH DAY, *Chairman.*

To the Connecticut Education Society, the Treasurer respectfully Reports:—

That about a year since, Mrs. Elizabeth Alvord, late of Winchester, died; leaving to this society most of her estate, which was the earnings of her own industry. Although the amount of this legacy is small, the society will highly appreciate, and gratefully remember the liberality of this lady's disposition, which has bestowed upon them nearly her all.

From Mr. Levi Platt, the executor of Mrs. Alvord, the Treasurer has received in cash \$84 12. In a note of James O. Pond, dated Oct. 12, 1819, and payable three years from date, with interest, \$15. In cloth and articles of clothing, \$38 25.

The Treasurer has great satisfaction in being able to adorn his report, and gratifying the society, with an account of another instance of female liberality to this institution. Mrs. Mary Ann Noyes, widow of the late Dr. John Noyes, of Lyme, has left this society a legacy of \$1000, in stock of the Eagle Bank in New-Haven, which was duly transferred to the society in January last, by her executor.

It appears from the Treasurer's Report, that the whole amount of receipts during the year ending Sept. 1st, is \$1692 56 cents, and the disbursements up to the same date, \$2126 29 cents.

Receipts by the Treasurer of the American Bible Society for September, 1820.

To constitute Ministers members for life.—Rev. James McGraw, of West Nottingham Church, Cecil co. (Md.) by the widowed ladies of his congregation, \$30. Rev. John M'Jemsey, of Montgomery, Orange co. (N. Y.) by the ladies of Neeleytown and Graham's Church, \$30. Rev. Ammi Lindsley, by the Female Cent Society of Hartford, (Con.) \$30. Rev. Joshua F. Russell, Montgomery co. (Md.) by the Female Bible Society of that place, \$30. Rev. James Gallagher, pastor of New-Providence and Rogersville, (Ten.) by the ladies of those congregations, \$30. Rev. Daniel C. Sanders, D. D. of Medfield, (Mass.) by the Female Social Circle of that place, \$30. Rev. Ralph Sanger, of Dover, (Mass.) by the Female Bible Society of that place, \$30. Rev. Jacob Abbott, of Hampton Falls, (N. H.) by the females of his congregation, \$30.

Donations from Societies and Individuals.—Newark Bible Society, (N. J.) \$100. Gideon Bebee, of Granville, Washington co. (N. Y.) \$10.

From Auxiliary Societies and Individuals for Bibles.—Essex co. (N. J.) Auxiliary Bible Society, \$50. Rev. John Clarke, \$13. Nantucket Marine Bible Society, \$49 46. Plymouth and Norfolk Bible Society, (Mass.) \$100. Steuben co. (N. Y.) Bible Society, \$38. New-York Bible Society, \$212 75. Individuals this month, \$25 50. Total, \$833 71.

WM. W. WOOLSEY, *Treasurer.*

Issues from the Depository, during the month of September:—Bibles 1078, Testaments, 974. Total, 2052.

OBITUARY.

It became our painful duty to announce, in our last, the lamented death of the Rev. SYLVESTER LARNED, A. M. Minister of the Presbyterian Church in the city of New-Orleans. He died on the 31st of August, his birth day, which completed the 24th year of his age. Although we have been enraptured with his eloquence, and edified by his clear exhibitions of gospel truth, we had not the honour, or pleasure, of a personal acquaintance with him. In preparing this obituary notice, we shall therefore avail ourselves of the numerous testimonies of his great worth, which the publications of the day afford.

"Rarely have we been called," says the editor of the N. Y. Daily Advertiser, "to publish the death of an acquaintance and friend, with more sincere regret than the present." He "has been universally acknowledged to be one of the most accomplished and eloquent preachers that this country has produced. With a zeal and perseverance rarely equalled, he had collected a congregation," and "devoted himself to the performance of his ministerial duties in the most faithful and exemplary manner. By the terms of his settlement, he was authorized to be absent during the summer months—a stipulation entered into with immediate reference to the dangerous nature of the climate." The reasons which induced him to remain in the city, during the late sickly season, are thus stated, in a letter from a lady, to her father in this city:—"He and they [his friends] had (as we *then* thought) many good reasons for remaining. In the first place, his system was in a degree inured to the climate. 2d. Our city had been remarkably healthy. 3d. His absenting himself last year, had given great umbrage to some of his congregation, and he determined to stay this season, hoping to become seasoned to the climate—the dread of which was the only bar to his perfect happiness." "He was induced to remain for another reason: he wished to convince the Presbytery and Synod, that he did not wish to flee from his *duty*. He said he would stay this summer, and should he survive, he would never stay another—but he was too perfect to be suffered to remain amongst such a polluted race." "So young; so highly accomplished; so eloquent; so tenderly beloved; he has left a void in our hearts, that no time will ever be able to" supply. In another letter it is said, "On the same day [Aug. 31] last year, Mrs. Larned's mother died of the same disease; during the winter she lost a brother in the prime of life: and her child *lived but to die*." He was the son of the late Col. Larned, of Pittsfield, in Massachusetts. He was a graduate of Williams' College, in the same state, and pursued his theological studies at the seminary in Princeton. As a missionary in the employ of the Synod of New-York and New-Jersey, he visited Ohio, Mississippi, and Louisiana, previous to his settlement at New-Orleans; and laboured with uncommon zeal, perseverance, and success.

Some particulars of his last illness, and death, are furnished by a letter from *A. Hennen, Esq.* to the *Rev. E. Cornelius, Salem, (Mass.)* "He preached, on the Sabbath preceding his death, from *Phil. i. 21. For to me to live is Christ, and to die is gain.* The whole of his discourse was solemn, and he himself was unusually affected, by the considerations he presented to his hearers: as he concluded he wept. On the same night the prevailing fever laid hold of him:—at first his disease was not considered as alarming; but on Wednesday night it was certain he would not survive it. He was in the possession of his reason, during the greater part of his sickness, and exhibited in his latter end, that confidence in his Redeemer, which he had so often, with the most impressive eloquence, recommended to others. Previous to his sickness, he had been much with the sick: praying with them; and administering that consolation, which he experienced on his own death bed.—He had also attended several funerals, and was much exposed; yet he was free from any apprehensions of danger. Never have sincerer tears of sorrow been shed over any one in New-Orleans, than those which fell from the numerous friends of *Mr. Larned*, who attended him to the house appointed for all living. Our loss, and the loss of the church, you, who knew our dear friend, know better than I can express. I will not then attempt to tell you how much we find ourselves forsaken. All now render homage to the worth of *Mr. Larned.*"

SUMMARY.

The *Synod of New-York and New-Jersey* commenced their session in this city on Tuesday last. The Synod was opened with divine service, at 3 o'clock, in the *Rev. Dr. Romeyn's* church, and a sermon was preached by the *Rev. MODERATOR*, from *Acts xxvi. 18.* "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified—" Report on the state of the churches, which is highly interesting, may be expected in our next.

The annual convention of the *Protestant Episcopal Church in the diocese of New-York*, was opened in the morning of the same day, in *Trinity Church*. After the celebration of divine service, a sermon was preached, from *1 Cor. iv. 1, 2.* "Let a man so account of us, as for the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful."

A new church, which has been organized at *Corlaer's Hook*, in this city, under the pastoral care of the *Rev. J. Adyeott, M. D.* was received into union with the convention.

A plan for an Education Society was also adopted, which provides for the establishment of a Theological Seminary, for this diocese of New-York.